

# VLYSSES vpon Ajax.

Written by Misodiaboles to his friend  
Philaretes.



*Printed at London, for Thomas Gubbins.*

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VL YSSES

upon ALEX.

Written by Mithras to his friend  
Phidias.



Printed at London, for Thomas Cresset.

1796



*Misodiaboles the worship-  
full, to Misacnos the right  
worshipfull.*

**M***isacnos*, I haue spent  
3. daies in idle houres,  
to examin the months  
of your meditations  
on a lothsom *Atax*, and  
I finde them so vnfauerie, as it is im-  
possible for you to be a fauer by the:  
your pen hath dropt excrements, and  
you cannot wipe them cleane with  
your witte. Alas, that so long filed,  
should so filthily be defiled: you haue  
spent labour without reason, and are  
scene for a spectacle of follie, to those  
that cannot see without their specta-  
cles:

## The Preface.

cles. Because the world laughes, you thinke it applaudes: but the most part that outwardly smile, doe inwardly pitie. A good wit, and a grosse subiect, so much I allow you: but if your ambition must needs cline, it is more comely in a courtiers habite, then in a fooles antique. That I see your imperfections, I make your selfe iudge: that I pitie your errours, my sparing reproofe may assure you. That I am ambitious as your selfe, I protest it, with discretion: yet it greeues mee that two good wittes should wrestle for a dunghill. Come come wittie *Misacmos*, overlooke howe I haue lookt ouer you. If this Aprill shower cleanse you, I will forbear the tempest. For as I am a Germane in nature (who hate detractions) so can I be both a *Molosian* & *Melitean* dog, as occasions are offered me. Would *Misacmos* be famous? why I yeeld him  
the



## *The Preface.*

the meanes: he is a courtier in regard,  
I a courtier in hope: he riche in ancient  
demeasne, I in good demeasne:  
he sprightly and wittie; I diligent &  
pleasant: a ladie blest his children, and  
God and our Lady my Lady mothers  
sonnes: he a *Lincolnes Inne* man, I be-  
longing to *Lincolne*. If any oddes be,  
he hath the interest of mony, I of Rea-  
ding. Nowe sir: if from the meanes  
of a priuie, he will become a publicke  
gentleman, after this assault, let him  
burie his *Ajax* in a dunghill. Then  
perusing his bookes, walking in his  
sute of *Abrizetta*, eating fat Capons,  
& Venison, and drinking pure hypo-  
cras, let him make election of his rea-  
dings, and chuse out a probable Sub-  
iect, haue with him from a fart, to all  
artes, I refuse no encounter: let vs iest  
like gentlemen, argue like schollers,  
be pleasat without railing, that good  
wittes may gather treasures from our

## *The Preface.*

travels, & our selues eternitie by well  
deseruing : If you rise by my fall , I  
thinke my fall happie to make you  
rise:and if it be your destinie to sincke  
in the incountry , though the desert  
be wholly mine, I giue you the half of  
the glorie. If *Aiax* were the froath of  
your wit, let it die, as to weak for my  
forces , and if one Cullis of conceite  
be left, yet play not the gormand, let  
the world haue parte with you. Take  
the choice of the weapon, I offer eue-  
ry aduantage:if you wil striue in wit,  
I am merrie without detraction : but  
if you play the scolde in steede of a  
scholler, I protest it will greue me:  
for I know the Eccho of my wrongs  
will make double report in your  
eares : for renewing my disgrace, you  
may liue in your dishonors. Come,  
let's walke through Vertues temple,  
and so sacrifice to Honour:and if *Romans*  
observed that custom, let Chri-  
stians



## *The Preface.*

ftians vse it. Otherwise, both of vs  
may say as the duke of Northumber-  
land did to the lord Gray, as they rid  
through Shordich; The people presse  
to see vs, but none say, God speede  
vs, *Pauca sapienti*. I leaue you to your  
sops and muscadine. Protesting  
that if any offence come, it  
shall be by your  
seeking.

*Misodiaboles.*

The Picture

It is a picture, O how wise, both of us  
may say as the Duke of Northumberland  
land did to the lord Gray, as they did  
through Shorditch; The people of the  
to see us, but none say, God forbid  
vs, Peace & plenty, I leave you to your  
leaps and merriments, Pleading  
that if any offence come, it  
shall be by your  
feeling.

M. Colindale



*Misodiaboles and his  
opinion of Misacmos and his  
metamorphosed Ajax, writ-  
ten to his deere and learned  
friende Master Phi-  
laretus.*



*Philaretus* vpon your  
intreatie and in satis-  
faction of my pro-  
mise, I haue perused  
*Misacmos* and his  
metamorphosed *A-  
jax*, and not onely  
pleasantlie ouerlookt it and laught at it  
my selfe: But also communicated and  
commended the worke to the censure  
of many learned and discreete gentle-  
men; who (to be plaine with you) after  
they had red and conceited it, thought  
it worthy no better vsage then the brides  
haue among the *Nasamones* a people  
of *Africa*, who the first day of their ma-  
riage are both vsed, abused, and defiled

B

by

Auban: lib: 1  
ca: 6. de omni  
gent. rit. &  
morib.

Bouchet au 3.  
Seree.

Auban lib: r.  
cap: 4  
Horace.  
Mouit corni:  
cula rifum  
nudata furti:  
nis coloribus.  
Plin. cap: 21.  
lib: r

Mercurial: lib:  
de decorat:  
cap: 8.

by all the guesstes and straungers that  
accompany the festiuall. One said (as *A-*  
*pollidorus* did of *Chrysippus* workes) that if  
other mens sentences were taken out of  
his booke, the rest would be fit for no-  
thing but wast paper. An other that he  
had plaide as mad a prancke as the mal-  
contented fishwife in Bouchet, who vn-  
der pretence to shame others that had  
shrowdelie angred her, turnd vp her na-  
ked taile in the market place to shewe  
the dominicall letter B in her buttockes.  
An other said that as (according to *Au-*  
*bantus*) *Ethiopia* was mouuntainous toward  
the west, sandie in the midst; and desert in  
the east: So this booke was full of o-  
stentation and protestation in the ende,  
barraine in the middest, and dull in the  
beginning. Another compared it to  
*Horace* crow deckt with many fethers.  
An other to the herbe *Ferula* which is  
onelie a pleasant soode for asses, but a  
poyson to all other beastes. There were  
some that said that *Misacmos* wit was  
lighter then *Archestratus* bodie: yet  
both *elian* and *Arbeneus* say this of  
him; That beeing taken by his ene-  
mies, and wayed in a ballance, he  
and



upon *A I A X.*

and his prophesying spirite were lighter then a halspenny. All which iudgements as I commend them not for true, so I condemne them not for false, but onely leaue them to his defying, and defyning, who would faine sweeten *Axiar* by his wit and authoritie. Touching mine owne opinion (because you expect it, and the worlde may throughlie knowe it) I will obserue *Platoes* lawe in it, and so apply my woordes to the subiect, that I may rather seeme an apt and modest pleasant in writing trueth, then a foule mouth Criticke in repro- uing bitterlie, (not being vntaught by *Gregorie* discretelle to spare, and aptlie to reprehende offences): Yet would *Philaretus* shoulde knowe, (because these times expect it) that as I will forbeare *καυλοζία* and de- traction as a faulte; so (in as much as the obscenitie of the subiect will suf- fer me) will I obserue *ευταγία* (pleasant and scholler-like vrbanie) which was admitted amonge the Grecians, and commended in *Ci- cero*.

Gregor. in  
Ezechiel: lib. i.  
Homel. 21  
Ecce hoc est  
magisterium  
disciplinæ, ut  
culpis & dis-  
crete nouerit  
parcere, & pie  
reseruire.

Thus therefore in shORTE touching this mouldie Metamorphosis: It is an affectation of singularity; a fruite of discontent; a superfluitie of wanton wit; a madding with reason; a diligence without iudgement; a worke fit for *Voluminus* the iester not *Misacmos* the courreour. In forme contrarie to all rules of science: In matter vndecent, filthy and immodest: and touching the authorities, they are so weake and so wrested, as no chaste or christian eare may in reason endure them, which if I prooue not by reason as I professe in wordes, let *Philarctes* disclaime me for his friend, and *Misacmos* shake hands with me for a fool; This is faire play my masters whē I vie friends with this equality. Touching the forme, *Perseus* scarre sits in *Misacmos* forehead; *Ostendat obstrusam eruditionem*, he labors to shew much reading & profound learning: and beside that is too formall which is no lesse grace in him then it was in the Nun who (to couer her naked top from two Friars whome she let into her monestarie) hastily discovered her tayle, *cum multis alijs quae nunc perscribere longum est*. Shal I rip vp obscenity in words

Scal.lib. poet,  
3.cap.98.



upon *AIAX.*

as filthy as euer *Iuuenal* vsed? shal I say  
that in detracting, and taxing sinnes,  
he instructeth them? ah las no, the world  
sees it, and as the welch man said of the  
Comedie before the Queene, I laugh,  
my cosen *Peter* laugh, *Danie ap Powell*  
laugh, and the Queene laugh, what a  
*Hysteron Proteron* is heere to shewe  
the laughing at a forc't follie, a dull iest,  
and his idlenes? Well on afore ( quoth  
the procession ) hold vp your torches for  
dropping, we shall haue more mirth at  
our next meeting. Where left I? at the  
stoole? no let *Misacmos* see to it, it  
was in the forme, so so now let vs des-  
cend to the subiect: *Subiectum circa quod,*  
*subauditur Ajax.* Then *Ajax* is the sub-  
iect: In good time say, but which *Ajax*  
I pray you, was it that *Ajax Telamonius*,  
who wonne honour by his courage, and  
madnesse by his discontent? whose mind  
too greate for his fortune, made his pas-  
sion too strong for his reason? *Toto erras*  
*cælo*, he hath no neede to be so man-  
nerlie. Oh I conceiue him, I conceiue  
him, he abhorres *Equiuocations* it is a  
iakes in dede that he meaneth without  
all sauing your reuerence: Who per-

*Susembrotus.*

fwades him to this Paradox? *Tarletons* authority, and his consens in-  
couragement.

Goe to, the first diede; a foole for  
his labor, the next may smell of it while  
hee liues, and howsoeuer *Misacmas*  
sturre him in the seruice, it will bee  
but a stincking sturre tho hee sturre  
whilst he stiffe. I, but manie haue  
writte of worse subiects, and whie  
not hee of this? A good reason,  
learnt hee that conclusion in Cam-  
bridge? Faith it shall neuer doe him  
credit, no more then did the *Curates*  
Argument, who applyed the autho-  
ritie of his Horse against those that  
denyed purgatorie.

Fie fie, who knowes not this, that an  
euill custome is no instance for an other  
to follow it? and that it is too weake an  
answere in a wanton, to excuse her selfe  
by saying, forsooth my mistresse taught  
it mee? Men are richest in infirmitie,  
and weakest in foresight, apt to enter-  
taine priuie pleasures, ignorant to re-  
forme them, who therefore limiteth  
his studdies by others industries, and  
rather



rather obserueth what other men doe,  
then what hee ought to doe; rowleth  
*Sisiphus* stone to his owne miserie,  
and is foolishlie diligent to register  
his owne infirmities.

A las alas hath the good gentle-  
manno friends to tell him this, that it  
is better to suffer a few surfit in their  
owne sinnes, then for him to commu-  
nicate with them in their courses, causes  
and shame? I will talke with his friend,  
& mine, (the Chaplain of Lincons Inne)  
about this poynt, and he shall informe  
him.

Now sir, what is next? The peti-  
gree of *Ajax*, preuented with the au-  
thoritie of Rabbelais, (a condemned  
Athiest by the last counsaill of Trent)  
and some course fictions (as filthy as  
Iyllyan of *Braindfords* fartes,) wherein  
(as the vomitte of a corrupt and enuious  
minde:) *Holinsheds* Chronicle hath a  
quippe, and *Hale* the olde Counsailler  
hath a lie for his labour. Well well, it  
were good, *Misafmos* considered this  
of *Plantus*.

Plaut, in Ba-  
caludib.

B 4

Eia

Plaut in  
Bucaludib.  
Mercurial.  
lib. de deco-  
rat. cap. 8.

Il a trouue le  
febue au gaste  
au.

*Eia Lide leniter qui sapiunt sapiunt magis.*

The bush that lence him a thorne to  
pricke them, wil aford a thousand to gaul  
him, except he be as fat as *Nichomachus*  
of *Smirna*, who could not feele a pinne  
thrust into his buttocks, or stirre nor  
touch his backe partes he was so grosse  
in the belly. To the petigree the pete-  
gree, for there is the misterie (the miserie  
I should say, and the fruite of much idle-  
nesse :) *Stercutius* or *Saturne* the great  
grandfather: how prooue you this? he  
first brought vp in *Italy* the dunging and  
mannuring of earth, *Ergo* he is grandfa-  
ther to *A-iax*: I denie the argument.  
By whome shall it be tried? by the olde  
*Tuscan* husbandmen at this day, and  
those in *Romagna* and about *Rome*, who  
being taught by *Saturne* the trimming of  
their vines, haue likewise learnd to fatten  
their mould by burning them after the  
time of their vintage: Would not this  
puzle *Misacmos* inuention *Philaretis* if  
it were well followed? He is a *Lincolns*  
Inne man, a towarde fellow, *Rafe Wil-*  
*bram* the pleasant witted Barister knows  
him, and for his sake *in perpetuam homi-*  
*nis imbecillitatem* (memoriam, I shoulde  
haue



haue said I remitte it. On a godsname,  
*Quid nouarum rerum*, what new mat-  
 ter followeth? Lies worse then *Lu-*  
*cians*, which beeing affected are more  
 ill fauoured, and howsoeuer he vnder-  
 stande them, he shall not be able to  
 stand vnder them: *Verba otiosa*, idle  
 wordes, which (if the Apostle faile not)  
 must be soundlie answered for; not  
*spirando ambitionem* in a latine stile, *sed*  
*lamentando incuriam*, before a seuerer  
 iudge. Songs worse then the *Priapies*  
 of *Virgil* forbidden by *Plato* in his  
 fourth booke of lawes, and by the  
 lawe of the twelue tables condem-  
 ned amonge the Ethnique Romanes;  
 A sence not lesse filthie then that  
 which the Pagans vsed in the primi-  
 tiue Church, or more prodigious then  
 that for which *Cirils* kinsman was  
 condemned to hell fyre: A song where-  
 in wordes are idle, wanting both *rati-*  
*onem iustae necessitatis & intentionem pia-*  
*utilitatis*, the reason of iust necessi-  
 tie, and intention of godlie profit. Whats  
 the hymne? Sutable absurditie to the  
 song; a preposterous shewe of reading,  
 where notwithstanding there appeareth  
 some

Omne verbū  
 otiosum quod  
 loquutifuerint  
 homines, &c.

Tertulian in  
 Apologia  
 Eusebius, Ni-  
 cephorus li. 1.  
 Ciril. cpi. 20. 6  
 inter epi-  
 stolas Augu-  
 stini.  
 Gregories li-  
 mitation of  
 the defence o  
 the song.

some error, (in deuinding *Etim* the he-  
riticke from *Asheos*,) if auncient and  
ecclesiasticall histories may be beleeu-  
ed. Touching the Etimologies of *A-*  
*tax*, what thinke you of them? Faith they  
are triuiall, the froth of wittie *John Wat-*  
*sons* idle iests, I heard them in *Paris* 14.  
yeares agoe: besides, what balductum  
play is not ful of them, as this? *Nose quasi*  
*no hofe*, *Capon, quasi cap* one, I would  
*Misacmos* would be couered: who liues  
not could not ad more if he made  
profession to be idle. *Ramsfey*, my Lorde  
of *Pembrokes* lester is ful of them, if *Mi-*  
*sacmos* want coppie, he will instruct him.  
For his friend *Philostilpnos*, (with whose  
name he endeth this vnlaured indu-  
ction) I would faine knowe his godfa-  
thers to chide them for his bringing vp  
for he hath rayfed vp a sent) by his in-  
couragement) farre worse than the  
Popes legate, who brought the laste  
Iubile into France; who fearing the Pa-  
ges, who by custome buffled about him  
to deuide his Canipie, and suspecting  
Treason among them; sodainelie layde  
that you wot of in his britches, enough  
I warrant you to feast *Aiax* for one meale

if



if he were a hungrie, I am thus pleasant  
 contrarie to my custome, to let *Misac-*  
*mos* know his owne counterfait in my *Plut. Tom. 1.*  
 glasse, vsing therein the customes of the *in vit. licurg.*  
*Spartanes*, who (to bring their children *fol. 118.*  
 in hatred of dronkenesse,) caused their  
 slaues to drinke greate store of wine,  
 and in their presence to sing illiberal, and  
 lasciuious songs, & vse antique & filthy  
 actions, knowing that example as it  
 breedeth incouragement, so it yeeldeth  
 and inforceth shame. Thus much for  
 this *Philaretos*, now descend wee to the  
 rest.



## Misodiabolês examination of

*Misacmos* authorities, and arguments.

- 1 *Wherin he findeth scriptures abused prophanely,*
  - 2 *Learned men reprovèd uniaistly,*
  - 3 *And obseruations imployed wickedly.*
- Sic tres sequuntur lyra.*

Aut Tussi, aut  
crepitu, a man  
may fart by  
authoritie of  
Erasmus.

**N**icke Beemond (a wittie and pleasant gallant) being one day inuited to a rich gentlemans table, who tooke delight to heare himsele speake, perceiuing manie matters begunne by him, and no man suffered to answere, at last (with a knocke or a hem to make the thing mannelie) he let me a rounde cracke that was hearde throughout the companie, which the host stomaking and the rest merlie laughing at, tut tut saide he (to the gentleman) you must not be angerie, for if you will not heare vs at  
one



one ende you shall not chuse but both  
heare and smell vs at the other.

In like sort (if not lesse clenlie) doth  
*Misacmos* handle the world, who per-  
ceiuing some his precedent workes ey-  
ther by wisdom obscured, or rea-  
son contemned; his *Ariosto* bawdie,  
condemned by a counsaile; his trans-  
lation barrain & seruile (such as *Horace*  
disdaineth) seeing the worlde so full of  
good wittes generallie redde and ap-  
plauded, and himselfe so vnworthie  
as he cannot be hearde; in a mal-  
contented humor in steade of a wit-  
tie treatise, hath turnde me out to light  
his vnsauored *Ajax*; which howsoe-  
uer cloathed like an ape in purple (as  
he himselfe confesseth) and perfumed  
with his iestes (which would make  
a man sinell though he were of *A-*  
*lexanders* complexion) is worse and  
more stinking then *Beamondes* fart (by  
three ounces of *Troy* waight) though  
himselfe holde the ballance and poise  
them. For which cause howe happie  
had he beene, if in steede of *Cleaci-*  
*na*, he had honoured and sacrificed  
to *Numaes* goddesse *Tacita*, since

Horat. lib. des  
art. poet.

Nec verbum  
verbo curabis  
reddere fidus  
Interpres  
marke this  
*Misacmos*.

Plutarch To: f  
in in vita Nume:

in his silence he had proued wife,  
where in his discourse hee is condem-  
ned for inconsiderate: And in him  
rightlie appeareth the miserie of the  
curious, ( and the marke of follie,  
whereby men were signed after *Ad-  
ams* fall, ) who byting his fingers,  
beating his braines, loosing his repose,  
and scantling his repaste, to attaine  
an opinion of deserte in the worlde;  
hath condemned himselfe, in censu-  
ring others, gathered a handfull of  
euill winde, to loose it in a breath  
of shorte life, beeing sure to leaue  
nothing eternall after him, but his  
ambition without measure, his en-  
uie without reason, and his labour  
without fruit: which that your iudge-  
ment may apprehende, as my  
wordes doo expresse it, consider  
wiselie what I write, whilst I sette  
downe faithfullie that which I haue  
considered.

Grego. in Eze-  
chiel lib. 1.  
Ho. 7

It is *Gregories* opinion that  
a good worke muste haue discreete  
eyes: And *Scaliger* thinkes it is  
the



the better halfe of the felicitie in a poeme to haue a good subiect: for who so imployeth his witte to inuente, and his penne to set downe, a friuolous matter in good woordes, fareth like yoonge children, that score out their castle in the sande, which are defaced with euerie breath of winde. Witte, and follie drawing in a yoake, reasons chariotte is ouerturned; and a curious worke-man caruing a knottie timber, shall haue toyle withoute ende; for his election without Iudgement: A croopt shoulder is a blemmish howe soeuer it be bolstered, and who paintes an olde face, shall hardlie hide the wrinkles.

Such a subiecte is onelie fitte for a vertuous and learned *Misacmos*, as in his owne naked perfection (like *Architas* the musitions Lute) can speake for his owne Maister. Doth not hee wante election that in a whole felde of corne pickes out one cockle to laboure on? and wantes

Timon. de  
Mened.  
Ille supercili-  
um tollens &  
vendere nugas  
&c.

wants hee not discretion, that hauing  
a whole field of vertue before him, Phy-  
losophies of either kinde, sciences of  
greate obseruation, wordlie casualties  
to increase iudgement, alteration and  
disposition of pollicie (an excellent  
subiect) had rather with *Daphidas* be  
held a rayler, with *Menedemus* a seller  
of tryfles, with the fooles of the worlde,  
a looser of time; then with the lerned  
of his coate, an honor of his Countrie?  
Ah las for this man, who taketh glorie  
to boast of that filthinesse which brute  
beastes (by naturall instinct) after they  
haue purged themselves doe couer.  
What iudgement hath this man that  
strives to finde a lawe of reason, against  
the law of reuerence? Children disabled  
to helpe themselves, are notwithstanding  
taught by their nurses to giue mo-  
dest warning; and those of discrete  
yeares (though neuer so vnurtured)  
finde many necessities of nature to bee  
done, that are not plainely to be talked  
off. A circumlocution and a blush is  
sufficient to interpret a filthie necessi-  
tie, whereas hee that taketh pleasure in  
speaking that which infirmitie forceth  
or



upon *A I A X.*

or lust draweth him to doe, shall haue  
a tong worse then his tayle, though  
the worste of the tayle bee the T,  
with his complements: Shall I bee  
pleasant a while and trifle like *no-*  
*factos*, and wax as impudent as he was  
that shewed his tayle to the Senate,  
Consuls, & Pretors in iudgement? Not  
no neighbours not so, but as clenlie as  
wee can (quoth the maide when shee  
wypt her dishes with the doggs  
tayle.) What thinke you of this iest  
my maisters? giue your opinion of  
their clenlineffe. A certaine gro-  
cers wife walking through the streets,  
(and holding vppe her gowne be-  
hinde her, because the weather was  
durtie,) mette with a merrie compa-  
nion; who desirous to laugh and be  
fatte, spurde her after his merrie  
manner this homelic question;  
Mistres saide hee I pray you sell  
me some of your spices whilest your  
hande is in the boxe. To whome  
she answered; (trussing vppe her  
gowne more higher;) Sir if you haue

side

C

13

Valerius: lib. 9  
cap. 11.

a monthes minde to them, put your  
hande into the boxe, and boldlie  
take them: Was not this more seeme-  
lie for her to answer then with *Mis-  
sacmos* flatly to haue tolde all to her  
utter discredit? What thinke you of  
this likewise? Did not the husband  
talke more seemelie, that saide an  
olde shippe is alwaies leakie, then  
if he had saide in *Misacmos* broad  
language, his wife had bepist the bed?  
I could tell you more as hee hath  
done (out of that most learned au-  
thor the booke of merrie tales from  
whence his best iestes are deriued)  
but that as the olde *Manciple* of  
*Brasenose* Colledge in *Oxforde* was  
wont to say; There are more fooles to  
meete with. I of *Lucius Catiline* accused by *Mar-  
cus Cicero* for raising a flame in the  
Citie, I belecue it said hee, and if I  
cannot extinguish it with water, I wil  
with ruine: Into the like intemperance  
is *Misacmos* falne, who hauing kind-  
led a fyre of follie by publishing his  
filthie



filthie *A-iar*, since he cannot colour it with modestie, will countenance it with wrested or wicked authorities (wherby religion is soonest ruinate.) But as the Bee loofeth his life by imploying his stinger to wounde others, so shal the world easilie perceiue that the sword whereby he defendeth himselfe shalbe his owne death, and those authorities and argumentes (wherby he seeketh to intangle others) are the verie nets, trappes, and toyles to insnare himselfe. To beat out therefore a plaine path in tracting whereof we may easilie discover his treacherie, consider a while in *Misacmos* his reasons & authorities. How approueth he the praising or writing upon *A-iar*? May thus; Men once in 24. howres visit him, if they be in health, *Ergo* the homlines of the name, & praise of the same may be borne withal, temples to be raised, genealogies to be reckoned vp, *Etimologies* to be sought, *Hymns* and *Dinges* to be deuised, filthie and immodest iestes to be used, &c.

# VLTSES

Paul. 1. ad Co-  
rin, cap. 8.

*Non sequitur, non sequitur*; you may bee ashamed of it: *Corrum-  
punt bonos mores colloquia prava*,  
euill woordes corrupt good man-  
ners; (saith both *Paule* and *Me-  
nander*); howe brookes *Misacmos*  
that counterbuffe? verie easelie: The  
intente of the speaker maketh them  
badde. Pardon me, pardon me,  
*Paule* saith the woord, not the intent.  
Intente is the corruption of the  
hearte, but woordes the poyson of  
the tongue. Goe to, goe to, let  
vs graunt that out of the aboun-  
dance of the hearte the tongue spea-  
keth, and that men forme their  
badde woordes according to their  
deprauid thoughts. Nowe tell me  
this; whether a childe younge in  
yeares, towarde in apprehension,  
dearelie beloued by his parentes,  
cockered by his mother, learneth  
his swearing, idle speaking, cursings  
and blasphemies, by the euill in-  
tent, base minde, or filthie con-  
ceite of his father, (perhappes  
breaking



upon *A I A X.*

breaking out into such impieties in his choller) or by the wordes spoken, vndoubtedlie no waies intended by him to deprave his child? In deede that's somewhat more then his hoste tolde him; But let it be, let it bee, (saide the mayde when the yoonge man kist her,) wee must haue matters of more waight to worke vppon *Misacmos*. Nowe therefore consider his groundworke and positions: The vse of homelie woordes saith hee, is to be borne with in necessarie matters: Howe prooues hee that? *Esay* compareth our iustice *panno menstrua*, the scripture vseth, *Anos aureos*, the *Psalme percussit eos in posteriora*: *Exodus* of *Stigma*, or *Prepuce*, *Paul* of *Stercora*, *Saul* went into a caue, *vt purgaret ventrem*. Therefore *Misacmos* may write of *A-iaxes*, because a necessarie matter; write of shiting, because a necessarie matter, let him beshite the canuas that concludes so, though he stooode

to be proctor; For the wordes precedent and afore alledged, as they bee in the scriptures, are, ( as *Mysacmon* implyeth and confesseth ) properlie to beate downe sinne and sensualitye, but not lewdlie to bee inuerted by him in maintenance of his scurrilitie and ribaldrie. For if he consider the scriptures as he ought, and deeplie waigh with the fathers, that the most wordes haue their misteries; he shall finde, this dragging of verbal scriptures vnichristian like into his cause, is a verie pranke of *Arius*; *Qui verba scripturarum simplicia sicuti in eis expressa reperiuntur, videm ut diabolus assimulant*. Who like the diuell sinfullie wrested the simple words of the scripture, as they are expressed in the same (if *Eusebius* lie not;) who euer of all the fathers hath taken on him this custome? who euer this loosenesse of libertie? who euer this lightnesse of vanities.

*Augustine* he sayeth, that when anie thing is founde in the historie of



upon *ALAX.*

of the sacred scriptures, that see  
meth absurde or contrarie to good  
manners, the historicall sence is to  
bee left, and the metaphoricall and  
mixt, is to bee imbraced; and the  
reason is, because the sacred historie  
contayneth nothing which is not  
true, and consonant and agreeable  
with good manners: and an other  
(agreeing therein, with *Isodorus*) saith  
*Oportet sic historiam tenere*, so ought  
we to keepe the historie, as that wee  
interpret it morallie, and vnder-  
stand it spirituallie: who therefore  
dealeth otherwise, by the generall  
concent of the fathers, maie bee  
rearmed a rash man in applying  
scripture in that manner, which per-  
uerteth the nature, order and mea-  
ning of the same.

Ah las for *Misacmos*, (Limeane,  
not a lasse for his bed, but ah las  
for his follie,) let him leaue his buil-  
ding gay Priues, and get him  
good masters; for it is more neces-

S. August. lib.

3. de doct.

Christ. cap. 5.

& 1.

Isodore. lib. 1.

de sum. bono

cap. 9.

Nich. de Blo.

ser. 38. D:

farie to fill the head with true know-  
ledge and christian lerning, then  
to emptie the bellie of lothsome ex-  
crementes: Out vpon this wresting,  
it driues all witt out of harmony.  
Then pray *Misacmos* to leaue it,  
for I sweare to him hee shall neuer  
get three Bishopprikes in one yeare,  
as *Woolsey* did for this doctrine,  
why this is worse then welch in steed  
of Hebrew in Doctor *Proprius*  
fermon.

*Nemo contra unanimum consensum  
patrum ipsam scripturam sacram alle-  
gare audeat*: (saith the counsaile of  
Trent,) Let no man dare alledge the  
holy scriptures contrarie to the gene-  
rall concent of the fathers. Tut *Mi-  
sacmos* cares not for them they are too  
precise for his purpose. Let *Grego-  
rie* (in his seauenth homelie on *Eze-  
chiell*) say the scripture in wordes con-  
taineth misteries; Let *Paleologus* vow  
that the whole bodie of hystoricall  
scripture is a schoole of morall dis-  
cipline, and hidden doctrine; but  
he

Pal. de figur:  
sacrae Bib.



upon *A I A X*.

he is a dunce. Let *Ierome* talke of *Anagoria*, *Tropologia* and *Allegoria*, which vnited (with historie,) *Ierome ad paul.* containe the whole matter of the Bible. Let him say of *Deuteronomie*, that it is *Euangelica legis' prae-signatio*; of *Esay* and *Ieremie*, *Quis potest intelligere vel exprimere?* It matters not for the wordes, *Misac-mos* will abuse them, he will dignifie his *Aiax* by disgracing your scripture. But harke I pray you *Philaretus* what *Ierome* concludeth, *Haereticus dicitur Graece ab electione eo quod sibi eam eligat disciplinam quam putat esse meliorem. Quicumque igitur scripturam vel scriptura verba intelligit aliter, quam spiritus sanctus efflagitat a quo scriptura est, licet ab Ecclesia non recessit, tamen Haereticus appellari potest.* Heresie the *Ierome super Gal.* Greeke woorde (saith hee) is so called of election, because hee that is infected therewith, chooseth vnto himselfe that kinde of doctrine which in his owne opinion hee suppo-

## V L T S S E S

supposeth to be best, whosoever therefore shall otherwise vnderstande cyther the scripture, or the woordes thereof, then the holie Ghost requireth (from whome the scripture is deriued) although he hath not departed from the Church, yet may hee bee called an heretike. Let *Misacmos* gather howe hee liste vpon this, he shall finde the *Pantilio* of his honour blunted, which trust me, of set purpose, I handle thus in cloudes without grating him to the quicke, because as *Socrates* did in *Alcibiades*, *Effulgentem & magnum video testimonium eruditionis & egregia indolis*, Let him construe this if he list, leaſt the world should suspect what I meane not.

Nowe Sir if we descend to *Clonacina* (first deified or defied by *Tartius*,) what shall wee say? but that in his readings he hath curiously obserued matters of lesse respect, and forgotten thinges of most deco-



upon A I A X.

*decurum*. For when *Romulus* and  
this (draught deifie) the one  
Captaine of the *Romanes*, the  
other of the *Sabines* were readie  
to wage battell, and by the intrea-  
tie of *Herfina* and other ladies the  
actord and league of peace was  
then concluded; A lawe was made  
in honour of them as *Plutarch* wit-  
nesseth. *Ne ijs presentibus quic-  
quam obsceni diceretur*; That no  
filthie or immodest speech shoulde  
be vsed in their presence. Nowe, sir,  
had he marked and noted this priue-  
ledge, as he was diligent in obser-  
uing the other, he had bene more  
sparing in his loose speech, being  
taught modestie by the verie *Eth-  
niques* themselves. And surelie I  
thinke in my conscience it was a  
chiefe cause whie *Romulus* left *Ta-  
tius* death unreuenged, because  
hee was so superstitious in dei-  
fying a draught house. But  
perhappes hee hath redde all  
this and woulde obserue none  
of

# V L Y S S E S

Tireea quatre  
cheuar,

of it. Then may I saie with *Valerius*, *Quod rectum sit scit, sed id facere negligit*: Hee knoweth that which is right, but he neglecteth to doe it; His Embleme and Elegie are prettie, and I haue redde farre wittier and better pende without the picture of a fellowe in a square cap, skumming at a priue. And touching his obseruation of pictures, what shoulde I say in his commendation, but this. He hath prettelie obserued absurdities; But shoulde he paye for them as soundly as Captane *Chevilles* souldier did in *Burbonois*, he would beware of writing of shitten fingers, whilest hee liued. Which is his next discent? For sooth to Poets, and who marcheth foremost to fighte the battaile for him? *Martial*: Oh ho I knowe wherefore hee preferreth him so much, it is because hee redde a Chapter *De Cunilingis* to him; hee is verie much behouldinge I promise you:  
But



But what is this Martial? Faith  
a good wit ill imployed like himselfe.  
This is hee, (I speake it in his com-  
mendations) that writ epigrams of  
*Aethons* farting in the capitol, of his  
boyes kisse; This is the encourager of  
letcherie, in victor, *Misacmos* neede  
not feare to alledge him about *Caca*,  
*canit*, that gloried to fill Emperours  
eares with flatterie, bauderie and So-  
domie. *vaugh spurciciem*, *nugas*. It  
is pittie that as in Catalogina, there  
is a lawe, that euerie Cuckold shoulde  
paie a fine or tribute; So among vs  
there is not a statute that such as teach  
such filthinesse, should be publicquely  
punished. I will not examine the *Epi-  
grams*, for they are too obscene to be  
lookt vpon; and who so rubbeth  
stinking weedes, shall haue filthy  
fingers. (Moore) ingenious, tho too  
resolute, whose learning deserued a  
better death, and whose death was  
accompanied with heroick constan-  
cie. (Looke howe this Tode sucketh  
poyson from the pleasant wit.) But he  
that

Lib. 2. Epig. 78  
lib: 11. Epig.

# VLVSSES

that founde the *Merda*, let him take  
it; and hee that wresteth the *Cryptus*  
so crookedlie, let him vse it for  
a gale of his good fortune, till it blow  
him to *Clouacinas* temple. For maister  
*Dauies* epigram, I hold it for prittillie  
impure, yet two bowes and a halfe  
short of the cloute *Haemod* stucke  
in: and (by the way for your selfe) a  
*Young* that will be olde, (saith thus)  
in behalfe of olde *Young* that ex-  
cept you presentlie put one a habit  
of more conformity, if some  
his enimies maie promote you, you  
shall bee the next dog shall be sacri-  
fisd in the *Impercalia*, and therefore  
prouide your selfe for it; (except you  
get a better tong into your heade; or  
a modester pen in your hande.) Whi-  
ther nowe *Misacmos*? Cannot hee  
who for pietie is matchlesse, in ler-  
ning peeles, whose iudgement his  
friends admire, and enimies wonder  
at: cannot a spirite so heavenly, a fa-  
ther so reuerend, a Muse so sacred,  
escape your censure? Stoope and  
shroud



shroud you night byrd, when this  
sunne shineth; hee that clotheth reli-  
gion with simplicitie and trueth, cly-  
meth highest by his humilitie, grow-  
eth learned in his zeale, and waxeth  
famous by his diligence, maie laugh  
at you, (whilst like the Wolfe you  
barke against the Moone) but you  
can not bite him. Come come, a  
poore spring, fed by the Ocean of his  
witte: a little sparkle gathered from  
his diuine flame; a verie worme of  
witte, a puney of Oxford, shal make  
you more hatefull then *Battalus*  
the hungry fidler for this presump-  
tion.

*Italici Angeli stabulum  
sedumque cloacam.*

*A re purgari Romanaq;  
excedat tolli.*

What

Discit enim ci-  
tius miminitq;  
libentius illud  
Quod quis de-  
ridet quam  
quod probat  
& veneratur.

What fault is here? Forsooth an vnapt  
metaphore. O grosse, peeuish & blinde  
absurditie! I challenge thee from  
the French to the Spanish; the Italian  
to the Latin; the Greeke to the He-  
brewe: Runne mee ouer the whole li-  
brarie of baudrie, thy legends of  
*Athiesme*, and proue me one meta-  
phore better applyed, and thou shalt  
be priuie to mee in my next neces-  
sities.

What fitter metaphore for so  
corrupt traditions, as our Church  
at this daye acknowledgeth; (the  
Church of Rome to yeelde?) which  
if it bee glorious in so sacred and  
matchlesse a maiden Princeesse, to ex-  
hauste and ouerthrow; it shall be no  
indignitie in her to admit the meta-  
phore, (especially since) with such de-  
corum and art, he hath couched it, as  
had *Moore*, *Harwoode*, and the rest  
obserued; *Misacmos* might bee a-  
shamed to alledge them. And what is  
that think you? He hath vsed *Inuenals*  
modest



upon *ALIX.*

modest moderation, including that in a *Greek* garment, which otherwise in his owne tongue would seeme vncomely.

Scal. lib. Poet. 98.  
Cap. 98.

But in this you fare like him I haue read of in an author of yours, who beginning to read a certaine worke of *Erasmus* intituled *Moria*, and hauing such a shallowe wit as *Misacmos* hath, cast away the booke, fearing he should fall into some heresie, because the stile was so high. I meane not that great stile into *Maribone Parke*, neere which the two Heroicall and manly Knights fought there *Duellum*: but *Erasmus* stile which *Misacmos* hath pretily met with, if he had some of his pith and matter.

Lege the booke  
of mery tales,  
Tale 130.  
Fie learne to  
quote your places

How proceedeth he now? forsooth he heapeth on history.

To what purpose? to prooue certaine Emperors murdered priuily, or at a priuie, or in a lakes, or at a lakes; yet can I tel him this, that the lakes *Heliogabalus*, (the last of the *Antonini*) was drag'd thorow *per scurras*, was *per cloacas* by the sincks of *Roome*, and through the streets of *Roome*, without all paraquestions quoth *Tarlton*, neither hath his knowledge

Lib Cronica  
cum figur.

## VL7SSES

ledge attained all the secret of historie on this subiect beside *Bassianus*; but that some of as serious obseruation are left for mee: as that *Traian* the lust of so famous memorie, and *Henry* the seventh King of the *Romaines*, both died of the *Discenteria alias dictus* the laxatiue flux. *Nabuchadonosor* likewise gaue *Zedechias* (after hee had made him daunce and play before him a long while) a laxatiue drinke, so that like a beastly olde fellow (as there are many such betwixt *Torke* and *London*) *totus deturpatus fuit* he smelt as ill as your *A-I-A-X*.

According to an  
olde ballad, and  
all to be shitt  
was he was he

Thus may *Misacmos* see that other men haue examples of sent, (I would say fence) as well as hee, yet will I subscribe to him the dignitie in all things. First I acknowledge him as deep a Philosopher as *Metrocles* who could neuer argue without farting. I will set to my hand that hee is well seene in a hawkes muting. Lastly I beseech Master *Dalton* to set vp his name in *Lineolnes* in priuy, and register him there among the dur-tiewriters of his time in steed of a bast-ard *Cronicle*, because in his booke, mo-destie



upon A<sup>7</sup> AX.

deftie is as hard to be found as *Adulteries* in *Sparta*; and this done:

*O vos de Croidon o vos de rustico Roidon,  
Bibite blakciackos pre gaudiosoluite sackos.*

Nay wee will haue verses to which a dog shal not interpret: Here let the people laugh, for heere make I my breathing point.

## *Misodiaboles* Perfume

for filthy smells, containing a mad

Purge for *Misacmos* Lunatic of wit.

**L**Ike as a good soldier in the beginning of a fight, first sendeth out his light armed wings to begin the skirmish, and after bringeth on the battle, wherein consisteth the force of his good fortune; so *Misacmos* (hauing distasted vs at first with certaine homely fictions & vnciuell *Epigrames*) now marcheth forth mainly with his *Tatins*, *Tarquine*, *Claudius*, *Vespasian*, *Traian*, *Priscus*, and

## FLISSES

*Hercules*, by whole lawes, proclamations, letters, and decrees, he laboreth to approue, how carefully they provided, and diligently employed both theyr time & treasures, for the building with great state, and the ordering without annoiances, of vaults, common shoares, & sinckes: but without al contradiction priuies. Touching which, as I consent with him in the three first, so with the old dunce (*Iohannes de Portu Hibernico*) *Credo quod haud*, concerning the last. For though (besides *Dollabellas* caution, the office of *trium hominum*, & many of that kinde) I finde care & diligēt provision made for the cōmon shoares: yet in particuler name I am sure (except *Misacmos* himselfe be interpreter) his foul breath'd *AIAX* was neuer provided for. But I see now it fareth with him as with subtile sophisters, who wantyng matter to worke vpon, do cauill vpon words: For what signifieth this *Cloaca*, on which hee so much worketh? fetch him *Cooper* (that learned father of famous memorie) his *Thomas Thomafius* (a diligent furtherer of good studies,) not with sie, fa, fough, a smelles, but in  
plaine



upon *AIAX*.

plain dealing: What say they of *Cloaca*  
a channell, a gutter, a sinke of a towne,  
*Cloacale flumen*, besides (as *Vlpian* tes-  
tifieth) there was *Cloacarium*, a certayne  
fee or scot, payd to these *tres homines*,  
the suruayours of the commō shoares,  
vnlesse therefore (as in talking of all  
kindes of grain) we set downe *Ric*: For  
all millitarie and souldierlike furniture,  
we nominate a dagger: so for all sinkes,  
shores, and vaults, *Misacmas* vse a pri-  
uie, he shall get no more fame for thys  
then *Erostratus* for burning *Dianaes*  
temple. Wel Gods blessing on his hart,  
he is a toward yong mā, and hath great  
cause to thanke God for his knowledg,  
(like the old dunce in *Brazen nose col-  
ledge* in *Doctour Colmers* time) who  
comming from a schoole among cer-  
taine sophisters, from a certaine *Quod-  
libet*, with a great sigh thanked god that  
now at last after seuen yeeres studie in  
the *Predicables*, he could define *Propri-  
um*. Now sic vpon it, sic vpon it, what is  
this to *AIAX*? you trifle, you are fond,  
marie that's true. Wel, if this please him  
not, let him stay till a second digestion,  
and hee shall haue *Assets inter main* as

*Erasmus Apoll.*

D 3

assurance

# VL7SS ES

A terme among  
the Lawyers,

assurance to prooue how well I meane  
him. Alas, alas how much I wronge  
him? beleene me *Philaretus*, I am sorry  
for my negligence; that I forget his suc-  
cinct collection of historie: his com-  
pendious & apt obseruatiōs in the Em-  
perors liues? God forbid, nay you shall  
haue right *Romain* courage in me; praise  
for desert, though otherwise his profes-  
sed reprobuer in tollie. What note? what  
note? Why thus much touching his suc-  
cinct obseruatiōs out of the Emperors  
liues, I say (as *Tully* did of *Demostines* ora-  
tiōs) I like that best, which is longest. Yet  
for al this the worlde apprehendeth his  
indiscretiō; who trapping an asse in gol-  
de furniture, suting a course subiect in  
rich ornaments of learning, hath ap-  
proved his great wit, & litle wisdom.  
Howe more happy had it beene for  
himselfe and more honorable for his  
professiō, to haue obserued the  
customes of the *Venetians* and *Germans*?  
the first of which banish ballards from  
their counsailes: and the next vouch-  
safe no degree of learning, to any of  
them in their most famous Vniuersi-  
ties. Nowe if in example of these, if his  
sentences of condigne merite, had been  
answered



upon *ATAX.*

answered with an apt, appropriate, and  
fit matter; *nulla publica laudatione indi-*  
*geret* (as *Valerius* saith of *Romulus*) his  
praise had beene generall, but in that  
cleauing to rashnes (the enemy of ende-  
uor (and forsaking discretion) which as  
*Anthony* the father said *omnia laudabili*  
*sine concludit*, endeth all thinges lauda-  
bly, he hath betrayed his owne fame to  
infamie. *Qua*

Val. lib. 3. cap. 2.

Henri de vrmar.  
lib. 4. de perfect.  
int. hom. cap. 10.

*Etiam tum uiuit cum esse credas mortuam.*  
Which then suruiues when thou be-  
leeu'st him dead.

Plaut. in Pref.

Who liueth of any reading (were  
hee content to surfet in his folly) that  
with *Aetrine* could not talke of *Nana*?  
with another of a red nose? with *Perie-*  
*res* of a pie and *Piaux*, I haue seene an o-  
ration made in praise of a colledge cu-  
stard, & very much written in comen-  
dation of an asse; who in commending  
a goose, could not bring in *Plutarch* to  
proue she was sacrificed to *Iuno*, or in  
talking of an oxe, could not say it was  
slamp'd *Athenians* put on their money?  
say a man were so foolish to make a  
book of lowlines, were it not possible  
for him (that had red history) to  
bring in *Scilla* lowlie, *Adastus* the  
sonne

## ULISSES

Plutarch,

sonne of *Peless* dying lowlie, *Mutius* the lawier, *Eunus* the fugitiue lowlie; *Arnolphus* the Emperor lowlie; *Phæreides* and *Calisthenes* lowlie; or if this subiecte seemed too nittie, what say you to *Joubert* & his booke of laughter the common place of farts (handled in *Boucher*) in helping a gentiewoman of the colicke?

Tut and I were set on a mery pinne, I coulde write in praise of spindle shankes, because *Germanicus* had such; and in commendation of pissing, bringing in out of *Valerius*, the storie of the *Cretans*, who beseidged by *Metellus*, drunke their owne pisse. How vaine a vaine is this? Nay how vaine is *Misacmos* in his vaine? trust me the very feare to heare of this folly, were sufficient to make the domb sonne of *Crassus* to cry out mainely. How vndecent is it for a man, in yeares staied, in birth noble, in fortunes rich, in friendes mighty, to be so poore one'y in his discretion?

Better had it beene and more worthy *Misacmos* learning to haue digested custome into a volume, and made a treatise of obseruations, wherein as especiall,



upon *AIAX*.

especial, and with more decorum (then he conceited) he might write how the priuy that *Arrius* died on, was hangd vp euer after for a perpetual monumēt, till those of his Heresie (to extinguishe the indignitie thereof) raised and built a sumptuous house in the place. Hee might gather out of *Sagonius*, how capitall it is amongst the Turkes to dispute on the lawes of *Mahomet*, where amongst vs heere in England it is too common a custome to breake ours.

Nicoph cap. 25  
lib. 2.

Besides if hee would be pleasant & set downe Ethnique heresies, what lets him to remēber that among the Turkes it is an heresie to pisse standing, & here in England in *Casars* time, it was a prophane thing to taste a hen, where nowe adaies it is good fellowshippe both to steale, and to roste it.

He might likewise seriously obserue *Diagoras* banishment, who (more modester then *Misacmos*) only wrote that he knew not the Gods, where he both knowing, & reading, the Lawes of God, and (which is most to be abhorred) a Christian, taketh a felicitie to peruerse them.

Valerius lib. 2.  
Cap. 2.

But

## VLISSES.

But such is the custome of the world, and to blind the elections of men, that the most part seeke out the poisons of wit to corrupt the same and the worlde like the maide (of whom *Aristoteles* commenter speaketh) being accustomed to feede on serpents, takes it now for a natural refectiō to nourish it selfe with poison.

But returne we to *Misacmos* reshe. I long to heare his conclusion: Forsooth and please you, the last part of his learned treatise, is the maner & meanes how to build cleane, handsome and necessary priuies, not altogether of *M. Daltons* built, whom he handles (as *Horace* did *Mæceenas*) scarce cleanly for his curtesies, but with *Hidraulique Engines* as it seemes (the manner whereof hee hath borrowed from *Vitruuius*, or els taken some patern frō a trauellers mouth who hath seene the Cardinall of *Ferraras* buildings at *Tivoli*) and truelie of al his booke, I hold this the cleantiest, since hauing deuised and deuised a Goddesse so filthie, hee hath at least wise founde a cleanlie conueyance to wash her face when she is too slouenlie.

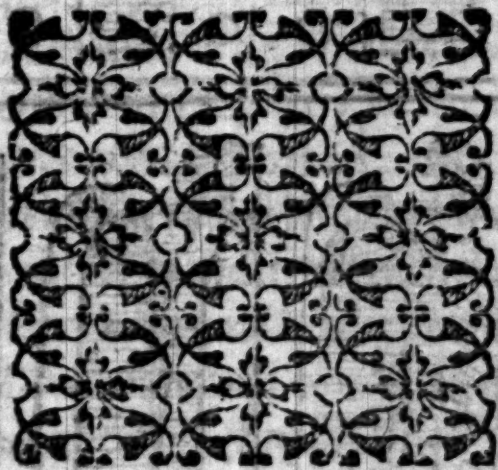
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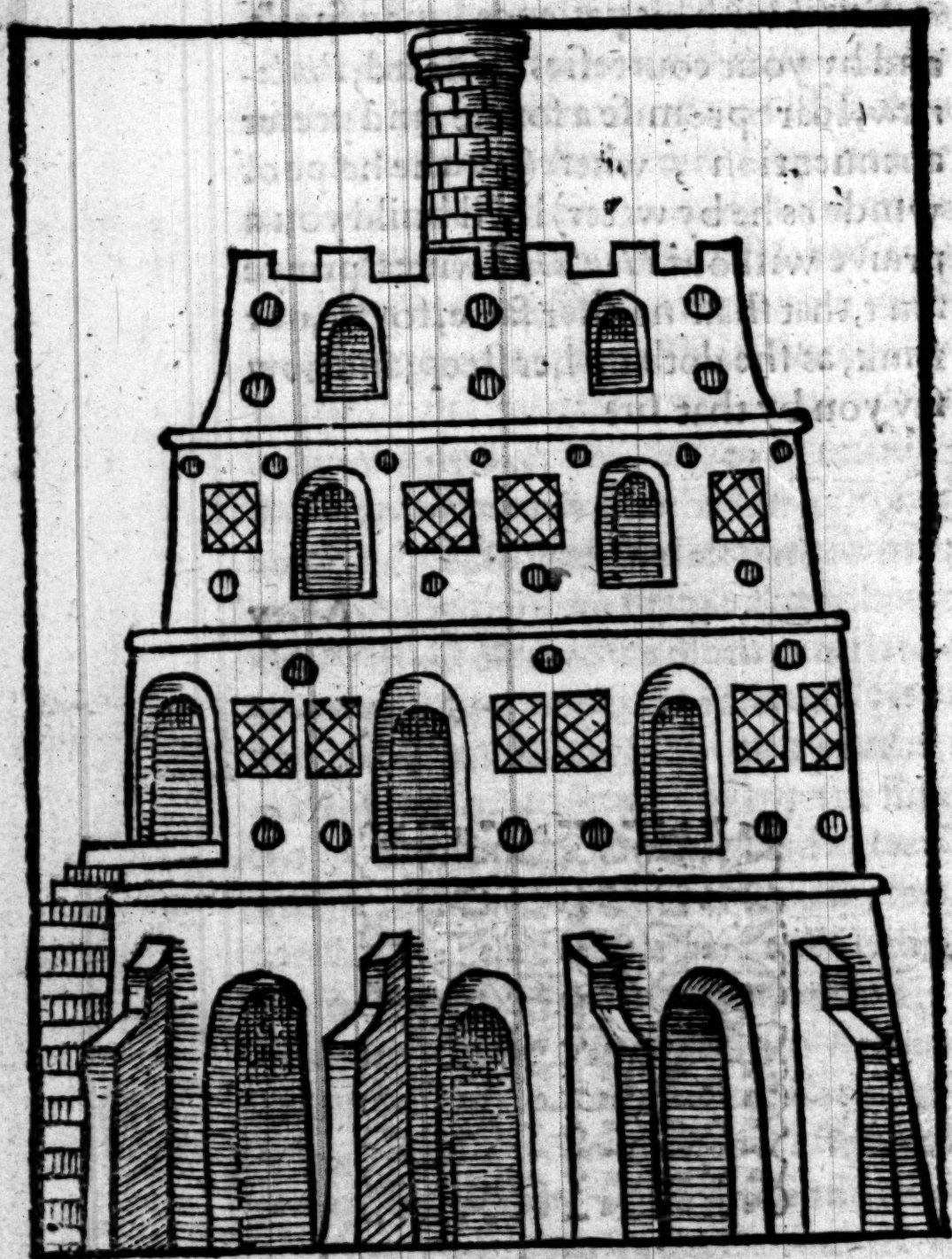
upon A I A X.

But if with his patience I may speak,  
and by your courtesies be heard; *Phila-*  
*retes*, I dare promise a forme, and prefer  
an inuention, where (by the helpe of  
winde as he by water) I wil build you a  
priuie without *Houldens* wiues priuie  
fault, that shall neither farte, foyste, nor  
stink, as she doth in her sleep; and how  
say you by that first

Mary



# ULISSES



Mary Sir my Priuie shalbe a Round,  
(one of the five regular bodies in Geo-  
metrie)



upon *ALAX.*

*metris*) built like the tower of Babel, & vppon vaults to, wel tarras't after the finest fashion; now for the tunnel I mean to raise it in the midst, provided that diuers doores and windowes shall bee made on euery side, that if neuer so little winde blowe (if a man bee wether-wise) hee shall bee able to emptie his belly without diseasing his nose: *es fiet* say I (like the olde end of a doctors bill) I but how if no winde blow? mary then the poore milners in Moore fields wold be banckrout for their rents, & the witches to the Northwards shall sell no mery gales to sailers for their money.

*Wierus de prob  
stigiis demonum  
Cardan.*

Let mee not iest it out, it is a very great fault in my Colfabus; but thinkes *Misacmos* that he can escape me? no marie can he not as long as ther is a scape in my bellie. Nowe what fault a Gods name?

Forsooth, hee hath provided no seemely glasse windowes for his *ALAX*, and by that meanes hee bringeth those that shal haue vse of it, into a great inconuenience, and that shall I shewe by an example (and the rather) because *exempla illustant non probant*. A certaine gentleman of England going to *Bocardo*

## VLISSES.

do to do fauereuerēce, & hauing his quinner well furnished to offer on *Cloacinas* Alter; after he had read a lecture of vntrusse, claps mee a *Corpus cum causa* on the face of *Don AIA X*, who darkning al the house with a frowne of his furie, made the poore gentlemā grone & grin till he were disburthened. Now sir, the priuy dark and he in the heat of his seruice: behold (hold B. I should haue said) a maide of his beeing sicke of *Traianes* disease & som what laxatiue, not staying the *Qui vous la?* or the word? but hauing her piere ready chargd, lets flie into her maisters lap at both endes, and sette both her winde-mill and water-mill a working. Out whore (quoth the Mayster) Alas, fie vpō me (quoth the maid) new clothes cries he with a vengeance, away runnes she bare arst without wiping.

By this example it were good *Misacmos* woulde bespeake *Masons* and *Glasiers*, least sitting at his *A I A X* in great meditation on his *Elegie*; a maide of his should serue a *Lattitat* on him & lay the labell in his bosome. How say you? is not this worthy deepe consideration



ration *Philaretus* especially, in so clean-  
lie a gentleman as *Misacmos*? What, like  
you my aduertisement: then haue at it  
for an other bout: And whats that? Mary  
it standeth very muche with the iudge-  
ment of *Misacmos* to alter this element  
of water (and if it were possible) and the  
reason is, least some of *Floras* hand-  
maides hauing *Lots* wiuers sicknes, look  
backe on that shee let fall in the water:  
Why what of this? Marrye a dangerous  
thing, for since *Ea qua per medium aquae*  
*apparent, gressior audentur*, such things as  
are seen in the water seeme greater; it is  
to be feared least the poore soule should  
take a strong imagination, and commit  
more trust to her belly, then she can di-  
gest by her back parts. Yet an other, it  
must be ordered (or takē order by *Mi-*  
*sacmos*) that hys A I A X haue a doore  
with a spring locke, least some gentle  
woman going to speake with her maid  
in priuity, haue as il fortune as a prity  
wēch in my cūtry. Wold you kno how  
it was, and what it was? vnder promise  
you wil shew (*Misacmos* my good friēd)  
how it hapened, Ile instruct you. A cer-  
taine noble man of Englande hauing

Continuatio.

That is as neate  
as Licon in his  
apparell, and as  
mannerlie as the  
country wench,  
(whō the abbot  
feasted) who in-  
stead of request-  
ing leaue to dip  
hir capors rump  
in the abbots  
dish, desired hys  
Lordship that  
she might thrust  
her arse into his  
saue.

Nota quod huc  
nota nihil valet.

## ULISSES

Uel. fel. 1.  
Uel. cap. 5.

Two necessary delights that accompany great fortunes; viz. a faire house to dwell in, and a foole to laugh at: thinking it a decenter thing in him to chase his iester, then for *Socrates* to play with *Lamprocles*, *Agelauts*, to ride on a Reede with his sonne, and *Architas* to playe with his seruants, one day in a merrie & pleasant vaine, droue him vp and down from chamber to chamber, (making him smart with a rod hee carried in hys hand) hee forst hym into a necessarie place where the close stoole stode, where the poore asse finding a wench at the priuy, and very willing to defend himselfe, because he was shrowdly pursued, he tooke her boldly in his armes (her clothes about her eares) and bare it single on her buttockes. Nowe sir, here growes a *Quere*, and a *Caution*, in this place; the *Quaritur* is, whether if the poore wench had called on *Cloacina* for help, her Goddes-ship could haue deliuered her? the *Caution*, that henceforth both *Misacmos* (and whatsoeuer builders) provide the lockes & doores to their *AIAX*, least some coy Dame that feares to walke abroad without a maske,



upon *AIAX*.

maske, be sodainely scratched and ierke  
ouer her face that hath neuer a nose. Is  
not this gaye geere *Philaretus*? haue I  
not matcht *Misacmas* at his own game?  
belecue me, beleue mee, I blush as I  
write, yet I write to make men blush.

For from my soule I protest, and to  
the world I publish it, that as the com-  
pounders of *Metbridate* (before the  
whole body of the *Venetian* Senate)  
shew their simple poisons to make the  
knowne; and as the quacksaluers in  
*Germany* swallow spiders in open assem-  
blyes to shew the vertue of their con-  
fections: So to let the world know, the  
poison of lewd language, to bring that  
in hate which is nowe swallowed with  
too secure delight; I haue swallowed  
those morssels, which religion shoulde  
not digest; and rather opened the cane  
to discouer a serpent, then to suffer men  
hedlong to poste to hel on the backe of  
vaciuell pleasures.

*Helleborum frustra cum iam entis ager  
tuncabit,*

*Poscentes vidoas, venienti occurrere morbo.*  
Preuent thy griefe, in desperat estate  
To many seeke for remedy too late.

E

Thus

Ouid 1. Eleg.  
Impis sub dulci  
melle venena  
tuncabit.

## U L I S S E S

Thus farre *Philarites* bath thy friend-  
ship and *Misacmos* errors enforced me,  
yet this stile, and one fiede more, and  
thou hast brought mee home where I  
would be: Come, come, tho the high  
waies are durrie, the fieldes are de-  
lightfull, and a litle close of compasse  
may haue many trees of pleasure.

Me thinkes I see thee wonder what  
storie I haue to tell thee, and smile to  
thy selfe like leane *Cicero*, at the iust re-  
prooffe of this *Cotta*: Harke in thine  
eare, *Misacmos* is a *Satire*, a quipping fel-  
low: But firrha, what if with the merry  
Lord: in *Homer*, I should play the mad  
fellow, and aime at his *Ulysses* head and  
polliticke pate with a neats foote? Dost  
thou request me to doe so? why mine  
honest freend, I shall dispatch it quick-  
ly. But how? marry I shall talke to him  
thorow thy letter, and teach him plain-  
ly that which I haue obserued out of a  
French secretary: *Que le trop cuider von-  
ge les os, de l'esprit iusques aux moelles de  
l'ignorance*: that too much ptesumpti-  
on gnaweth the bones of the spirite  
euen to the marrow of ignorant: and  
that when as malice and enuie coupled  
with



*vsus A I A X.*

with presumption and ignorance,  
barke against the modestye of the ver-  
tuous, the fire refecteth to burne those  
that kindle it, lighting those that are  
detracted from the ruines of the  
malicious, till they haue attayned  
both the path and possession of ho-  
nour.

Beleeue me (ill christened as thou art  
by thy Greeke Godfather) as to repre-  
hend iustlye requireth a due discreti-  
on, so to detract iniuriouslye, in a great  
man, is a staine of honour, in a lear-  
ned, a noat of irreligion, in all sortes  
a plague of nature, rising from the  
thought of a corrupt, vnbrideled, and  
finfull hart.

How much better matter hadst  
thou to remember, if thou hast read  
much: and what a thing oughtst thou  
sooner forget, if thou regarde socy-  
etye?

But thou wilt saye I haue taxed  
none but such as deserue it: and yet  
I tell thee (and therein taxe thine  
indiscretion) that except thou hast  
corrected priuatelye, before thou  
hast disgraced publicquelye, thou

## ULISSES

art a good *Aristarcus*, but an ill christi-  
an. I prethe looke backe into the ages,  
and let my pen helpe thy memorie; and  
in the face of other mens fals, read thine  
own infirmities. Whom hath glory rai-  
sed so high, that enuy could not aime  
at? or vertue made so temperate, that  
misfortunes could not torture? Who e-  
uer had felicitie to counsaile, without  
weaknes to fall? or his reason so stronge  
that his passion could not alter it? Alas  
*Misacmos*, it is a misery of wit thou art  
fallen into; wherein the more thou art  
foulded, the more thou art fyled. *Em-  
ilus Paulus* the admired for constan-  
cy, yet was he contemned in pouertie.  
*Alexander* the worlds wonder, though  
praise-worthye for his clemencye, in o-  
uercomming *Darius*: yet hated in his  
drunken furye, when hee murdered  
*Cytus*: So that his fortitude, liberalitie,  
magnanimitye, and continence, grace  
him not so much, but that his vnseaso-  
nable banqueting, inordinate excesse,  
his ambitio in suffering the applause of  
his flatterers, his iniuries to *Calisthenes*,  
make him subiect to detraction. *Alci-  
biades*, a stutterer and inconstant, but  
that

Notes virtute  
resolue. The  
Marshall of S.  
Andrews denice



upon *ALAX*

that his magnificence and bounty, redeemed those disgraces: *Agasilans* a lover of his citizens, yet suspected of *Pedrastris* with *Megabates*; neither was his honor so greate in contempning vaine thynges, as his infamie deserved, in vsing all impietie in obtaining kingdoms.

*Crasus* couetous in fortune, yet constant in miserie. *Demetrius* constant and liberall, yet pompous, prophane, and lecherous. *Cato* (the sensor of men for all his seueritie) had not so stronge a sheild of his continence, grauitie, fortitude, and perseuerance, but that beeing studious to accuse others, hee was accused himselfe of contempt of Philosophie, hate of Phisitions, praise of himselfe, and inhumanitie in his behaviour, nay they wrote this *Epigram* of him which followeth.

*Rufus mordaces solitusque illidere dentes*

*Omnibus et glaucus Porcius ut perit;*

*Epse*

## ULISSES

*Ulysses timens seu rabiem Proserpina lin-  
gua.*

*Ullum ei apud manes noluit esse locum.*

Why presse I further, where these few may suffice me? and what may not *Misacmos* observe, if hee disiest this consideratlie? If all these in the brightnes of their honor had some blemishe and infirmitie, what priuiledge hath he far inferior to the worst of them? If he be not exempt from error (as I know he is not) but that either passion deuoureth him, ambition ouerhalet him, intemperance seduceth him, and a thousand other imperfections attaint him: why is he so readye to breath out other mens reproches, where the scabbell behinde his backe hath finnes enough in it to blalt him with? hath he a clocke for all mens tongues? a brydle for all mens pens? or impudencye to outface all disgraces? *Cicero* was more eloquent then he, but counted a babler; *Demosthenes* more wise then hee, yet knowen for a coward; *Socrates* a iust man, but accused of impietie: *Curges dies mihi deficeret quam oratio*, there were

Non videmus  
mantice quod  
intergo est.



upon A? AX.

were no end if I should prosecute this.  
All life whatsoeuer is but a *Chaos* of  
infirmities, and who so wil reprehend,  
must either be a God amongst men  
without fault, or a by word to men for  
his foule tong. Fye vpon me, whether  
am I growne? *Mysacmos* is pleasant,  
why then in a pleasant and a merrie  
moode, let vs haue libertie to talk with  
him. Nay first lets shake handes as fen-  
cers doe ere they play their Prises, for  
I am sure to giue the *Venie*, I feele my  
fist so nimble. But what weapons? what  
weapons? faith with a pen in one hand,  
and a paper booke in an other: None  
better, haue at you Sir, I would wish  
you keepe your footing. Why, howe  
will you vse me? Faith as the milkmaid  
of *Hackney* vsed that moſte wittie and  
learned Master *Fleetwoode* Recorder of  
*London*, (and that was scarce mannerly)  
and how it was (without any further  
interrogatiues) I shal presently tell you.  
This honest Gentleman walking for  
his pleasure from *London* towards  
*Hackney*, by chaunce (at the very towns  
end heard a bird of May singe, I think  
you call it a *Cuckoo*. Heere vpon  
looking

# U L I S S E S

looking roundabout him to spie out  
some one to break his bitter iest vpo, he  
ēcountred by good hap with this mayd,  
whome sodainely and pleasantly, hee  
boured with this question . Maide  
quoth he, who is this that singes so me-  
relie, is it the vicar of *Hackney*? no for-  
sooth saide she, you mistake your selfe,  
itis the recorder of London, (a foule on  
her for a lying queane, how vnmanerly  
she was?) Well he digested the matter  
like a wise gentleman. Now in like ma-  
ner must I try your patiēce : Was it  
you that translated *Aristo*? I marry  
was it sir. In faith you had beene better  
to haue sette your legges before it then  
your arms, for the lines are very gowty  
& to vntoward to chimb *Hellicon*. What  
are you angry at this iest? for shame be  
patient, you haue vs'd a Doctour farre  
worse, and therefore looke for ill chie-  
uing. I, but you set your armes before  
it, least after you were dead, citties and  
countries should strue for you as they  
did about *Homer*: Feare not that man,  
for what between *Cloacin*s Temple, the  
stationers pastbordes, the Grocers and  
Chandlers spiees , and mustard-pots,  
your

Yovenall lib. 3.

Sat. 9.

O Coridon Co-  
ridon secretum  
dinitis vllum es  
(s. p. 102)



upon *ALAX.*

your bookes shall be outworne in your  
age I warrant you. Onelie if ſoe ſurviue  
by the mercy of a friends Library, the  
after-world ſhall rather pittie your loſt  
time, then commend your diligence.  
Thats for maiſter *Daltons* ſake, and I  
pray you ſo take it. Nowe for mayſter  
*Plat* mine old and honeſt friende, why  
what of him? His life in ſal mens eies ſo  
vpright, his birth not to be contemned,  
his ſtudie for the commoditie of hys  
countrie, you haue lewdely lybed a-  
gainſt him beeing a gentleman of your  
owne ſocietic; and ſo ieſted at his coles,  
that you deſerue to be burnt with them  
for your labor. *Bona verba quaſo*: nay  
you ſhall not ſo ſcape it. Shoulde a man  
(becauſe the Fiſhmongers boy ſaw you  
in a goodlye gay veluet cloake and on  
your foote-cloth, and ieſtingly ſaide as  
you paſt by him thorow olde fiſhſtreet  
that you ſat on your horſe like a ſlouen  
on a cloſe ſtoole) that therefore your  
writing in praiſe of *A I A X*, was fore-  
prophecied? or to vſe (*Charles Cheſters*  
ieſt, becauſe you are faced like *Platina*)  
would it not anger your hart ſtrings, if a  
man ſhoulde ſay that you looke like a  
ſturdie

# PLATES

Turdie Hostler that could guerd a mare  
 til she fart again. Truly it were vnseem-  
 ly to yse a gentleman of worth so gros-  
 ly: now if iniuries to your self, disgraces  
 to your own perlō, lybing at your own  
 writings so mightily moue you: Ima-  
 gine that in others which you fee in  
 your selfe, and if you take felicitie to  
 heare well, remember carefully hereaf-  
 ter to speake well. But I forget my selfe,  
 I forget my selfe, there is a pad in the  
 straw, there is matter in it said the host-  
 ler when he felt his horse backe, there  
 are reasons of discontent; whiche haue  
 mooued this defaister twixt maister  
 Plat and you: I may be there sir, he is a  
 seducer, his coales are like the *Alcu-  
 mist's Elixir*, muche talked of, but neuer  
 brought to passe: You deceaue your  
 selfe *Mefasmas*, and I dare sweare it by  
 as much honestie as you can pledge me,  
 that the coles Maister *Plat* maketh pro-  
 fession of to deuise, are possible to na-  
 ture, not contrary to the rules of Philo-  
 sophie, euen now this traime readye to  
 be prooued by a demonstration, so that  
 as *Fierouentis* said to the *Galenists* of Ita-  
 lie and other chymicall fellows; May-  
 ster

Cornelius A.  
 grippa de vauit  
 321.11.12.

Hieronant: lib. x.  
 caprichio caedi-  
 cial. et abij.



upon *ALAX.*

Her *Plat* may boldely vrge against you,  
mine is the effect, dispute you on the  
cause.

I but your iudgement (say you)  
apprehendeth not any such thing, and  
for that cause you will iest at a trueth, in  
that you suspect it a falshood. Heeres  
faire playe *Misamos*, and I offer open  
challenge.

Drawe the quintescene of your wit,  
capitulate all your readings, make  
an abstract of your experiments, and  
set me downe what arguments you can  
against these coles, and you shall see me  
make you carry coles till you fall *roue*  
*plat* for your labour. For your coniec-  
ture of state and cow-dung, it standes  
not with nature, it stands not with rea-  
son, you are mis informed, and it were  
good you were reformed, learne a tru-  
er *Credo*, and wee will sing a kinder  
*Salve* to you.

If you shal braue it til your conceit be  
blur, I wil Steele it with reaso, & though  
maister *Plats* maide hath coulted your  
intelligencer, that wold haue wrought  
the secret of these coles out of her, vn-  
der pretence of a woing daunce (for  
which

## U L I S S E S

whiche cause you are waxt so tetchie,) Ile vse you more honestly; and not on-  
 ly instruct you like a probable dispu-  
 ter, but with as good pillers as all scien-  
 ces consist on, I meane demonstrations  
 (as sound matter as *Aristotles Posteriora*,  
 I warrant you) I coulde vse *Tarltons* ly-  
 vpon you touching the secret of Bar-  
 ly: who (attēding one day at a great din-  
 ner on sir *Christopher Hatton* Lorde  
 Chauncellour deceased ) by chance (a-  
 mongst other pretie iests) gaue him vn-  
 aduisedly the lie: for which, the honora-  
 ble persō merily reproving him, instead  
 of submitting hīself, he thus wittily insti-  
 fied: My Lord (said he) is it not a custō-  
 when a prince hath spoken anye thing  
 note-worthy, to say he hath deliuered it  
 maiestically? Again whē you y are *Mō-*  
*sieurs*, my *Lords*, *excellences*, *Alteesses*, &  
 such like, speak any thīg: Say not the assi-  
 stāts straight waies, he cōcluded hono-  
 rably? Nay in euery estate, if either no-  
 ble, right worshipful, worshipful, gētle,  
 cōmon, honest, dishonest, poore or rich,  
 sick or whole ( & sic ad infinitum ) speak  
 any thing ; dooth not the worlde  
 conclude



upon *ALAX.*

conclude straight, that they have spoken nobly, right worshipfully, worshipfully, gently, commonly, honestly, dishonestly, poorely, richly, sickly, wholly? Nought without, a lye my Lord (quoth dick *Tarlton*) naught without a lie: Hee that therefore paies it with a frowne, or a stab, forgetteth himselfe. But thus will not I vse *Misacmos*, least hee that stands so muche on his pointes, shoulde point me out with his poyniard; onelie this wil I say (and that modestlie too) as *Tully* did of *Voconius*, and his children, and (E) onely deducted.

*Phæbo hand scinente hic seminavit libros.*

*Plutarch in vita  
Cico. To. 3. fo. 32*

Which is as much to say, as the man had beene happy if his booke had lyen stinking in his studie. But heere mee thinks I spie a worse then *Enthimian* miserie false vpon you, (who abusing the *Corinthians* in iest, was plaugde in earnest) for in discoursing your Monapole, wherein you angle for nothing but *Carp*s to feede other men with, you not onelie wax tooe bitter a curser of your betters (a fault worse the *Burdets*,  
35 and

Your own words  
A vengeance on  
them that begge  
these Monapoles  
17. Ed. 4. Stow.

## V L I S S E S.

Job seru not As  
geselaus, law  
beare: Difficile  
est miseriet  
supere, but cold-  
ly passe that ouer  
which might be  
wrought like  
waxe.

**Plutarch.**

and it were pittie it should be expiated  
with his destiny). But you priuelye gird  
likewise at patents, (I meane not the  
father and the sonne both wittie and  
learned gentlemen) who (as I am inspi-  
red) are the very *Genni* and good angells  
in furthering your best studies, but  
those patents which beeing priueled-  
ges graunted by a prince, fruits of her  
royall prerogatiue, rewardes of her  
trustie and honourable seruants, actes  
for humble subiectes to receiue wyth  
thanks, not to examine according to  
their owne shallow iudgements, priuat  
lawes in beeing priuiledges, as both the  
legists and schoolemen determine, are  
not grosse to bee iested at, careleslie to  
be disgraced, or fondly to be delt with-  
al. Beware of this good *Misacmes*, I wille  
you as a friend; & if hereafter you mean  
to iest publicquely, and force your wit  
to stemme the streame of worlds iudg-  
ments, vse *Pericles* custom, who deter-  
mining to speake any thing publikely,  
desired the immortall Gods, that no  
improuident worde shoulde passe hys  
mouth. Away with this serious talke,  
let vs turkish this text into a merrier  
colour. One turn frō Leaden hal cor-  
ner into Gracious streete, and so haue  
with



Vpon *ALAX.*

with you to Westminster: Why into  
Gracious street? Because of all streets in  
Londō you haue thought this the best  
market to make proclamation of cuck-  
coldry. Now fir what *Iohn* of himself, or  
*Iohn* by constraint know you there that  
hath inheritance in Cornhil, whō you so  
pretilie intitule to Hornden? Mum bud-  
get not a worde. In an inuentory of  
such houtholde stufte it is ill falling to  
peticulers, such vniuersall propositi-  
ons, or prepositions require no instance.  
If a gentlewench haue inuited you to a  
banquet of Turnups, be not too talka-  
tiue, least suring your selfe in pure rashi,  
your loue repent her lying abroad, and  
you your speaking too broadly. In hād-  
ling your common places, shut vp your  
tongue, least being *Plenus ximarum*, (as  
*Parmeno* said of him selfe) you be narro-  
ly lookt into. O *Misacmus* since all men  
may bee cuckoldes, *actu vel potentia* it is  
dangerous to talk of the, but if you will  
needs bite on this morsel, beware to be  
offēsiue, for to general terms none but  
the guilty take exception. Should I play  
at this weapō what should let mee to hit  
hōe & yet obserue the lawes of huma-  
nity: show wiht witout proferig wrōg.

As

Terent. Eunuch

## ULISSES

As thus in a pleasant *Irone*, to disfigure a householder in a figure. The man hath a great charge, and therefore this deere yeere, it is good hauing Cornucopia in his householde.

Amalthaea,  
horn, the horn of  
plenty, or other-  
wise plenty of  
horne.

This is a iest without gall, and this no lesse pleasant then the former. If it be true that *Physitions* say, that the perfume of horne is a soueraigne medicine against the Pestilence; how happie shall many mens neighbors be that haue hornes of their owne to burne and driue the plague out of their Chambers?

This is a forme I informe you of, because I knowe some exceptions taken against your other deformed obseruation: Mend it, mend it, or burne your booke as the desperate *Zanthians* did theyr, Cittie least from the *Babell* of your pride, men say you derine your babling. Harke what a tale I heard in *Gracious* streete of an vngracious turne, which was return'd vpon a gentlewoman.

Alas disto  
a Babla

A pleasant wēch of the country (who beside *Chancers* iest, had a great felicitie in iesting) incountring in a morning with



with a farmour of hir husbands, who came  
that Michaelmas day to pay his quarters  
rent (beside a dozen of powtings for my  
Lanslady his mistres) seeing him scrape  
his curtesies a farre off, and very loath to  
come neere and salute her, pleasantly said  
thus; Come neere *Thomas*, be not afraid,  
I neither sting nor bite: T the poore fellow  
gathering heart of grace on this encou-  
ragement, returned her this answer: Bith  
masse mistris, and you be so gentle, you  
are the fitter beast to be ridden: heere is  
*quid pro quo*: a girde for a gibe: beware of  
mocking plaine fellowes, lest after this  
sort in plain termes they thus mocke you.

Diog. Laertius in  
vita Memn. præ  
mœrore laqueo  
vitam sibi ex-  
torfit.

Goto *Menippus* in wit, God keepe you  
from his fortune. Vse citizens wel. And  
though you bee as familiar with some of  
their wiues, as *Tullies* epittles: yet to the  
husbands reade nothing but his Offices,  
lest they preferre you to an office or offi-  
cer. I haue to talke with you for the *Mar-*  
*kams* too, my worthy worshipfull and be-  
loved friends: and therefore prepare new  
weapons, for I must wring you for wron-  
ging them. Though their desert can out-  
line your disgrace, yet shall your disgrace  
line by your disgracing them: get there-

F

fore

Plutarch, in vita  
Alexand,

fore the grim fire to seale you a pardon of  
Course, or my second Course shall be for  
current, that I will course you out of  
breath: these are but easie tricks, as wrest-  
lers vse before they begin their utmost.  
The other shalbe labored like your own,  
as ready to moue laughter, as *Naptha* to  
take fire, which til you meet, make a regi-  
ster of your best conceits, for I meane to  
make triall of the utmost of your learned  
corage. Enough of this till the feast of e-  
nough follow. They say, Once warned,  
well aimed, thanke me kindly for these  
courtships.

What remaineth now? but in few words  
to counsell *Misacmos*: first, if he pretend to  
jest, to obserue the custome of the Spar-  
tans, in auoyding scurrilitie: next, in the  
modest carriage of his wordes, to become  
an Athenian, who had a custome to col-  
uer and colour obscenities and filthinesse  
with apt and decent names, according as  
*Solon* taught them. A lubber to crie, Mo-  
ther goe cacke, when hee is able to trusse  
himselfe is vndercent. Remember what  
your grand mother taught you *Misacmos*,  
and make your Bookes more manly.  
Last'y, in correcting, learne of *Phalaris*



to doe all things in way of commiserati-  
on, and not in contempt, for who re-  
proueth in derision, defaulteth in huma-  
nity & iudgement: To be short, in stead  
of the salt of bitter language, let *Misac-*  
*mos* learne to seeke the salt of wisdom:  
for as the one is fretting, galling, and a  
sucker of bloud, so the other (as saith  
*Gregory*) *Acquiritur per pacem*, is got-  
ten by peace, breedeth peace, nourisheth  
vertue, instructeth errour, and maketh  
the life sauey, which appeareth in that  
of the euangelist *Marke*, *Habete in vobis*  
*sal, & pacem habebitis inter vos*. Haue  
salt among you, and you shall haue peace  
among you. To conclude with *Misac-*  
*mos*, let mee teach him two receits, and  
so leaue him: First, to auoyde euill  
smelles, let him get him a cleane tongue,  
and a sweete breath, for that is pleasing  
to gentlewomen: let him vse the incense  
of prayer, to kill the stinking venome of  
serpents lurking in his heart, lette him  
put lesse wormewoode in his incke, and  
more continence in his thoughtes: and  
if his tongue will not leaue clacking, let  
him learne to light the candle of charity  
before him, as *Gardners* are wont to set

Trincavel de  
vsu med. li. i. c. 14

Bouchet au 10.  
Secr.

Car ie penseray  
acquerir plus de  
lou ange au ser-  
uice de la vertu,  
que ie ne seroy  
pas a la suite de  
vice.

Bouchet au 7.  
Secr.

Plutarch. in vita  
Cato

lamps by lakes sides: to put croking and  
troublesome frogges to silence. Finally:  
to purge his lunacie of wit, I neither pre-  
scribe him Turbith, Agaric, Sarcocolla,  
nor a dramme of Scammony, according  
to Dioscorides, neither rhubarb of Pōtus,  
nor manna of Calabria, but an ounce of  
good thought mixt with a scruple of *Py-  
thagoricum silentium*, which shall so purge  
him of ambition, heale the inflammations  
of his tongue, and exhale the venome of  
his heart, that when he next meetes mee,  
he shall say, I am the happiest of Physiti-  
ons (of whom Bouchet iestingly speaketh  
in the person of a bon Drole or Franca-  
tripe) that the sunne beholdes their good  
cures, and the earth couereth their gree-  
uous faults.

Thus kindly leaue I *Misacmos* with his  
cure, which if he requite with choller, let  
him resolute himselfe, that I haue wit and  
learning enough to make him as tame as  
Ciaslus lamprey: For hauing truth on my  
side, and diligence my friend, I neyther  
fear his grim looks, nor his Martials pen.  
Let him write neuer so soone, I will be-  
come *nouus homo* a new man (with Cato)  
rising from obscuritie to fame by his dis-  
grace.



grace: and so I leaue him. For thee *Philaretus* and thy friends, I end, in heartily commending me: and since I am assured of your well-meaning, you may boldly commaund my seruice. But euen here in shutting vp of my letter, a merry iest encounters me, which I must needs tel you. Henry the 8. in his youth, a prince of famous memorie, riding a hunting in grasse time with certaine his nobles and familiars, by chance made toward a gentlemans parke of good estimation and reckoning whom he highly fauored; where (finding the parke gate lockt, and being very desirous to enter.) hee set his horne to his mouth, and merrily winded it to call the Keeper. Sir Andrew Flamocke (a valiant and quicke witted gentleman) standing hard behinde him (and that very instant troubled with the chollicke) euen at the very time the King drewe his horne from his mouth lets mee flie a rouncing F. from his T. The King looking backe, and angerly asking who it was that durst be so beastly in his presence? Sir Andrew (after a low congee) made this answer: If it please your Maiestie, you blew for the Keeper, and I blew for Iohn the Keepers

## ULISSES

man. Now to allude this (Philaretus) in  
this sort conceit me. For those of thy fac-  
tion that kindly interpret, courteously  
accept, & friendly protect my pleasures,  
I commit the kingly blast of encourage-  
ment, I meane the matters of weight,  
worth, and discretion. For the rest that  
captiously desire to prie, carelessly to con-  
demne, and iniuriously detract, I commit  
the filth, worse then sir Andrew Flamoks  
fart, to their disgesting. And so to Tarle-  
tons Testament i commend you, a little  
more drinke, then a little more bread, a  
little more bread, and a few more clothes,  
and God be at your sport Master  
Tarleton.

*Misodiaboies.*



